PATRICK J. BUCHANAN

# Not all prejudices are bad for society to harbor

G.T. 3-20-91

As New York Mayor Dave Dinkins marched up 111th Avenue, at the head of a contingent of homosexuals, in Saturday's St. Paddy's Day Parade, His Honor was showered with epithets, hoots, jeers, taunts, boos and two half-filled cans of beer.

The Budweisers excepted, the mayor had it coming.

What a jughead this Dinkins is. He preaches "sensitivity" to minorities, but thinks it a manifestation of morality to offend, insult and outrage Irish Catholic traditionalists by prancing with sodomites in front of them. The parade judges who turned their backs on the mayor and his friends did the right thing.

All the fashionable voices are now weighing in with shock and horror; and Dave will be up for scads of "human rights" awards. But it was the booing crowd, and not its purblind mayor, that reflected, even if rudely, native common sense and the wisdom of the ages.

"From ancient and biblical times," writes Dr. Harry Jaffa (professor emeritus of political philosophy at Claremont McKenna College), anal sexual intercourse "has been regarded by the greatest legislators and moralists as a vicious sexual perversion. It is condemned equally by the Old and New Testament, and by Plato in his Laws. Thomas Jefferson, in a criminal code written during the American Revolution, made it a felony in the same class as rape."

Who mis-educated poor Dave Dinkins into thinking otherwise?

To the moral relativists who dominate our public discourse, the greatest of evils is prejudice, the greatest of sins, discrimination.

But to discriminate is to choose. We all discriminate in our choice of associates and friends. And prejudice simply means prejudgment. Not all prejudgments are rooted in ignorance; most are rooted in the inherited wisdom of mankind.

A visceral recoil from homosexuality is the natural reaction of a healthy society wishing to preserve itself. A prejudice against males who engage in sodomy with one another represents a normal and natural bias in favor of sound morality.

In his powerful pamphlet, "Homosexuality and the Natural Law," Jaffa notes that, throughout history, nature has rewarded chastity with good health, and punished promiscuity with disease and death. Just as the heterosexual promiscuity of the sexual revolution led to epidemics of syphilis, gonorrhea and herpes, so, too, the "connection between anal intercourse and AIDS is as evident as that between smoking and lung cancer." The linkage is undeniable.

Four of five AIDS victims are sodomites. Of the rest, "some are victims of contaminated blood donated by sodomites; some are intravenous drug users who shared needles with sodomites; some are women who were infected by bisexual sodomites; others are children born to women who have been infected . . . by sodomites."

How, conceivably, can a sexual practice, condemned through the ages, that leads to such suffering and death, be a positive good?

To those who argue that sex is not immoral so long as it is consensual, Jaffa asks: Upon what ground, then, do they stand to condemn adultery, incest, polygamy and bestiality? If consent is the criterion of morality, what was immoral about the Jonestown 900 who voluntarily committed suicide?

"(T)he root of all human relationships, the root of all morality, is nature," Jaffa writes, "which is itself grounded in the generative distinction of male and female."

Some will argue that revelation and tradition are even higher sources of morality. But there is no inherent conflict between these and natural law. Both have the same author.

In his closing lines, Jaffa articulates the inchoate rage that the marching Irish — and all those Irishmen for a day — must have felt.

"We hear a great deal about how unfair it is to discriminate against sodomites and lesbians. But who in his right mind would put them in charge of troops of Boy Scouts or of Girl Scouts? Who in his right mind would put them in any position within our educational system . . . where they might become role models of the young? Can anything destroy the possibility of happiness for a young person more than turning him or her away from traditional marriage and family life, to the dismal sewers of sodomy and lesbianism?

"The dissolution of the family is at the root of nearly all the social problems afflicting contemporary American society. The high rate of divorce is making emotional cripples out of children at all levels of society. And the children of divorce become divorced themselves at much higher rates than others. Crime, drug abuse, alcoholism, mental illness, venereal disease, low educational achievement . . . all of these things — and many more — can have their causes traced to the disintegration of the traditional family. And at the root of the disability of the contemporary American family is that ethic that says that sexual preference is, and should be, only a matter of personal preference and personal choice. The traditional family, the embodiment and expression of 'the laws of nature and of nature's God,' as the foundation of a free society, has become merely one of many 'alternative lifestyles.' . . . A free people who succumb to such a teaching cannot long endure." Is it not moral cowardice that so many are publicly silent about what we all know, in our hearts, to be true?

"Sodomites should be returned to the closet, where they were of relatively little danger to themselves or others," Jaffa concludes. And, to the new Claremont Center for the Study of Natural Law, in Montclair, Calif., whose premiere publication this is, long life.

---

Buchanan, an author and a syndicated columnist, was an assistant to Presidents Nixon and Reagan.